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A

SERMON

PREACH'D AT

Trinity Church in CAMBRIDGE,

March 28. 1753.

Being the Time of

The annual meeting of the Children educated in the CHARITY-SCHOOLS of that Town.

By RICHARD HURD, B.D.
Fellow of *Emmanuel* College,
AND
Miniſter of St. *Andrew's the Little in* CAMBRIDGE.

Printed by Deſire of the Stewards for the ſaid Charity.

To which is annexed,

A ſhort Account of the Riſe, Progreſs and Preſent State of the CHARITY-SCHOOLS.

CAMBRIDGE,
Printed by J. BENTHAM Printer to the Univerſity.
M.DCC.LIII.

BRITISH MUSEUM

PROV. XXII. 6.

TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT.

THIS is the Voice of Wiſdom, as ſhe deliver'd herſelf to Mankind by the mouth of her favourite, SOLOMON. The precepts of the learned, the policy of Nations, and the experience of ages, all concur in preſſing upon us the neceſſity of an early religious education, and demonſtrate that no care can be too great in ſecuring this fundamental point. But the authority of ONE, who with all the endowments of natural prudence, had his underſtanding further enlarg'd and illuminated by the holy Spirit, ſhould have the greateſt weight with us; And we ſhould regard this oracular injunction of the King of Iſrael, as the moſt infallible dictate, not of human only, but of Divine Wiſdom.

It muſt be owned, to the laſting honour of our age and country, that this ſo ſacred admonition hath not been overlooked. Very great and effectual proviſion hath, in many parts of the kingdom, been made for the religious inſtitution of Youth; of *ſuch* I mean, (which is the nobleſt and moſt exalted Charity) who had otherwiſe, by the narrowneſs of their circumſtances,

been deprived of this great bleſſing, ſo important to their own and the general intereſt. It was on this principle that the preſent Charity, we now commemorate and would enforce, was erected. And very ſtrange it would have been, if at a time when the advantages of this Charity were much wanted, and in a place devoted to the purpoſes of good learning, ſo beneficial and ſo becoming a deſign had not been ſet on foot. It was natural to expect the firſt project and countenance of this inſtitution from the Miniſters of God's Word; from thoſe, whoſe eſpecial duty it is to watch over the Souls of Men, and who, from the want of a due preparation of Knowledge and good principles in the younger ſort, eſpecially amongſt the poor and indigent, found their pious labours ſo much obſtructed, and their public teaching, eſpecially, ſo unſucceſsful. From them accordingly this well intended inſtitution had its firſt riſe. But the generous concurrence of many others, who ſaw the expediency of this meaſure, and were prompted by a pious zeal to contribute their ſupport to it, was not wanting to complete the benefit, which the others could little more than project and deſign. And with the bleſſing of God upon their united endeavours, the charity hath now for ſome time been carried to that height as to be a very effectual fund for the good education of ſome hundreds of poor children, which are annually inſtructed in the Schools of this Town. Yet much more is ſtill requiſite to

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anſwer the full intentions and wiſhes of good men. Something, and that conſiderable too, hath been effected by this inſtitution; but a larger proviſion is ſtill neceſſary to ſatisfy the continual demands for it: For I would not ſuppoſe that the zeal of contributing to ſo good a work ſhould ſo far ſlacken, in our time, as not to maintain it, at leaſt, in the extent, to which the piety of our predeceſſors hath carried it.

In order therefore to animate all who hear me, with an earneſt deſire to promote ſo uſeful and ſo Chriſtian a Charity, I ſhall take occaſion from the words of Solomon, to inforce an *old*, and which, therefore, ſhould not be eſteem'd the leſs venerable truth; "that the early cul-"ture of young minds in the elements of learn-"ing, and by that means in the principles of "ſound religion and virtue, is a matter of the "utmoſt importance to ſociety as well as indi-"viduals; and *that*, for the reaſon aſſigned by "the Royal Author, becauſe the manners and "deportment of men in future life depend "mainly, I had almoſt ſaid entirely, on the "impreſſions which education leaves upon them "in their younger years." And to give all this the greater weight, I ſhall apply it, further, to the peculiar exigencies of the *preſent time*, and of *this place*.

It is not to be imagined by any but ſuch as have made a diligent ſtudy of human nature, how much the good or ill behaviour of men depends on early Customs or Habits; and

theſe, again, on PRINCIPLES or NOTIONS. Hence it is that every uſeful plan of education propoſes to itſelf, chiefly, theſe two things; *firſt*, to prevent the bias of our corrupt Nature, to wrong and vicious practices, in the entrance on life; and *ſecondly*, to enure the mind to ſuch as are virtuous and praiſe-worthy: intending, by the *former* of theſe attentions, to hinder, as much as may be, poſitive hurt or miſchief; and by the *latter*, to produce all the poſitive good, that can be effected by it. And becauſe virtuous HABITS are not form'd at the firſt, nor the contrary diſpoſitions ſubdued or prevented, without much labour and difficulty, and ſometimes without a painful conflict with the paſſions, hence the neceſſity of infuſing ſuch early *notions* or *perſuaſions* into the mind, as may ſuſpend the violence of appetite, controul the forward and impatient deſires of men, and diſcipline their natures to ſubmiſſion, order, and obedience. Now what are theſe principles, but the ſenſe of juſtice and virtue; a reverence for the authority of ſuperiors; a belief of the being and providence of an all-ſeeing and righteous God; a perſuaſion of the importance of ſubmitting ourſelves to his declared will, and to the lawful ordinances of man in the ſociety in which we live; a firm truſt, in ſhort, in the favour of God, and the hope of his bleſſing upon us, if we do well, in every ſtage and period of our exiſtence; and a rooted fear of his anger and diſpleaſure againſt us, if we provoke him by

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evil-doing? Theſe are the great and only principles which experience hath ever found to be of force enough to tame and ſubdue that formidable creature, MAN; who, when theſe reſtraints have had their proper effect on him, is, indeed, the glory of this lower world, and the image of his maker; but, without the benefit of this diſcipline, is of all the creatures on our earth, the moſt vile and miſchievous and diabolical[a]; his PASSIONS prompting him to greater and more extenſive evils, than other animals are capable of; and his REASON furniſhing him with a thouſand means, which are not in their power, to atchieve them.

[a] Agreably to what one might expect of ſuch a creature as Man, turn'd looſe into this world, and permitted to run wild and ſavage from his earlieſt infancy. For thus a wiſe Ancient, in laying down directions for the management of Youth, delivers himſelf, concerning the natural character and diſpoſition of children: "As ſheep, ſays he, are not "left without a ſhepherd, nor any other kind of beaſt "without their keeper, ſo neither ſhould children be with-"out a maſter to watch over them. Nay this care is even "more requiſite in the latter caſe than in the former: "children being, in truth, more unmanagable than any "other kind of animal whatſoever. For their very privi-"lege of reaſon, as yet unimproved and uncorrected, ren-"ders them the moſt miſcievous, refractory and petulant "of all creatures. So that they have need of being re-"ſtrained, and as it were reined in by all the checks ima-"ginable; and ſhould, from the moment they are taken "from their mothers or nurſes, be put into the hands of a "maſter, who may faſhion their young minds, and ſubdue "their impotent paſſions."

PLATO *in the* 7th *book of his* LAWS.

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This then, it is plain, ſhould be the grand deſign of a reaſonable education, to ſow the ſeeds of ſuch principles in the minds of children, as will, in time, ſhoot up into good habits; and, by every proper method, do what we can to forward their growth, and bring them to maturity. And can there be a fitter method of doing this than by enabling them very early to read the Scriptures and ſuch other books in which theſe principles are contain'd and inculcated; by training their young and pliant tempers to ſubmiſſion; by preventing idleneſs, that canker of the ſoul and parent of corruption, from gaining upon them; by placing them under the eye of a diſcrete and regular perſon, who keeping them in uſeful employment, diſcountenancing all tendencies towards evil, and encouraging every effort and endeavour to what is right; in a word, who governing, exhorting, teaching, rebuking, and, if there be occaſion for it, chaſtizing, brings them up in the fear of God and man, and in the love of every duty which their relations to each require of them? Can there be a wiſer, a more heavenly inſtitution, than this? And is not this the very inſtitution of theſe little ſeminaries of Youth, which now ſollicit your encouragement and favour?

We plead, indeed, for no mighty improvements. We aſk no aſſiſtances, to purſue the liberal ſtudies: We require no fund to advance theſe humble objects of your care to accompliſhments above their rank and condition.

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An attempt like this (we aſk not now with what reaſon) might be regarded with jealous eyes: many good men, we know, would eſteem it improper and even hurtful. All we wiſh is to make them uſeful Men and good Chriſtians: and can any ſuſpicion of wealth, any inſolence of place and fortune deny them this? Let others excell in the gainful arts; let thoſe, whom indulgent providence hath ſupplied with the uſual means, aſpire to the high regions of ſcience. All we petition for, is a pittance of ſaving knowledge, a ſmall portion of of Chriſtian light, enough to conduct them to the knowledge of their Saviour here, and to his kingdom hereafter. This we ſuppoſe, no reaſonable Man will refuſe them: no generous Man, but would gladly beſtow upon them. We aſk, in a word, but for a Chriſtian belief and Chriſtian principles, and theſe, we preſume, will neither corrupt *vulgar* minds, nor impoveriſh the community.

I care not that ſome Men call theſe principles, whoſe virtue I have magnified ſo much, by the name of *prejudices*. I care not by what name they call them, provided they allow, as they muſt do, that they are productive of the glorious effects, here imputed to them. The manifeſt utility of theſe principles will be a preſumption of their truth; and beſides, theſe declaimers would do well to conſider, that prejudices are one thing and *errors* another. Concluſions, admitted by the mind, and acted upon

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as principles, without knowing the grounds and reaſons of them, are indeed prejudices, but may be truths for all that; and the moſt uſeful truths which men act upon through all life, are uſually prejudices. What elſe are the rules of *Arithmetic*, *Navigation*, and in truth of almoſt all the practical arts, but prejudices in all thoſe (who are by far the greateſt part) that act upon them without perceiving on what foundations of reaſon they ſtand? The thinking and ſtudious man underſtands theſe foundations; the man of buſineſs takes them for granted; but his application of the rules themſelves is not the leſs ſure, or the leſs uſeful.

And how is the matter different with regard to thoſe maſter arts of life, RELIGION and VIRTUE? The precepts of theſe, delivered in the way of authority, inculcated by parents and maſters, enforced by laws, and recommended by the experience of ages, ſupply the place of proofs and reaſonings with the vulgar of all denominations. The man of thought and leiſure inveſtigates the truth of thoſe principles; the bulk of mankind ſuppoſe it; but the principles themſelves have not, on that account, the leſs influence on their conduct. And this is all that is requiſite to the ends of human ſociety, or indeed, to religious purpoſes in all thoſe, whom Providence hath not furniſhed with the means, and from whom therefore it doth not exact the impoſſible attainments, of ſpeculative knowledge. In ſhort,

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let but the rules of Virtue be impreſſed in early life with the ſame aſſiduity and care, as thoſe of any manual trade or occupation, and the effect will be anſwerable. Men will grow up into uſeful, ready, and expert moral artiſts. But leave them unfurniſhed of theſe notions, or, if you will, prejudices, with regard to modeſty, decency, juſtice, religious fear, and the like, and they will not only be unapt to every virtuous practice, but, on the contrary, will acquire a dexterity in every art, (for *artiſts* of ſome ſort they needs muſt be) which can any way prejudice themſelves, or ſociety.

And to juſtify theſe obſervations, let us now look forward on the practices of men imbued with theſe moral and religious prejudices, compared with thoſe of another ſet of men, who for want of an education, or by a perverted one, are not ſubject to the influence of them. And here we ſhall find the remark of SOLOMON ſignally verified: Such as the training of the child hath been, ſuch will be his conduct, when he is grown up to years of manhood. For in the *former* claſs, of ſuch as have been well-principled, we ſhall find, good Parents, Maſters, Friends, Neighbours, and in a word, all the ornaments and bleſſings of ſocial life; in the *latter*, of thoſe who are deſtitute of good principles; the reverſe of every thing which every relation requires to the ends of human ſociety, and even of ſelf-enjoyment. The *well-educated man* will be induſtrious, honeſt, ſincere, benevolent, a lover

of God and Man, ſubmiſſive to lawful government, pious, contented, and, as far as conſiſts with the uneven current of things in this world, happy. The *ill-educated*, will be lazy, unprofitable, faithleſs in his dealings, a lover of himſelf, the ſlave of paſſion, implacable in his reſentments, diſobedient to lawful authority, profane, querulous, deſponding and wretched. In a word, wealth, at leaſt a comfortable ſubſiſtance, credit, eſteem, and the true enjoyment of himſelf, are the lot of the man of principles, look where we will: On the contrary, beggary, diſgrace, and miſery are the bitter portion of him, that hath *none*, from the higheſt vulgar to the loweſt. The ONE ends his days in a happy reſignation of himſelf to the will of God, and the firm hope of a bleſſed futurity, in his own houſe, and amidſt his friends or children: the OTHER, with every horror on his mind, and deſtitute of every comfort, perhaps languiſhes in a jail, or even expires upon a gibbet.

Have I gone too far in the repreſentation of theſe two ſorts of Men? Is the picture unlike? Is the drawing aggravated, or are the colours too ſtrong and glowing? I think not. I appeal to the obſervation of thinking men, to every man's obſervation of what paſſes around him, in the world at large, or in the narrower circle of his own Neighbourhood. Will it not be ſaid, muſt it not be owned, that, in proportion as the ſeeds of good principles have been ſown in youth, are generally the hopes and harveſt

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of after-life, promiſing and abundant? I do not ſay this will infallibly be the caſe. The paſſions, which are the ſtorms of life, may ravage the beſt cultivated mind, and the enemy, if we are not on our guard, will *ſow tares and weeds* in it. But the probabilities are all on the ſide of an early, virtuous preparation; which is the beſt human means of defending us againſt the diſorders and encroachments of *each*. And if the natural tendency of theſe Charities be to furniſh that *defence*, it will be unreaſonable to expect more from them?

The benefit of them is, in general, ſo apparent, that I may well commit the further proſecution of this ſubject to your private reflexions, and go on, as I propoſed, in the laſt place, to the more peculiar conſiderations, which enforce this Charity ariſing from the exigencies of the TIMES, and of the PLACE wherein theſe well-intended foundations have been laid.

I am ſenſible how difficult it is to paſs an equitable judgement of the times in which one lives. There is but too much for a ſerious man to complain of in every age: and what is the immediate object of ſenſe will, no doubt, affect us moſt: beſides that more inſtances occur, and we have a fuller view, of the enormities which diſgrace our *own*, than of ſuch as the imperfect annals of *antient* times preſent to us. But, however difficult it may be upon the whole, to form a juſt eſtimate of the iniquity of ours compared, with any preceding age, in

all its circumſtances, yet a little obſervation may point out to us, what is the predominant vice which characterizeth each: juſt as though, of two bad men, it may not be eaſy to determine which of them is, on a compariſon, the worſt, yet a common ſagacity may enable us to perceive, what is the *leading paſſion* by which each of them is conducted. And if appearances be not ſtrangely deceitful, we may ſafely affirm, with all obſerving men, that an *unbridled libertiniſm and want of principle* is the maſter iniquity which governs in our days. This is the bleſſed effect of that ſpirit of infidelity which hath been working ſo long amongſt us. It was once as a *little leaven*, which ſpent its force on a few idle heads and corrupt hearts in the higher orders of life; but it preſently prevailed over the induſtrious and unſuſpecting; it hath even laid hold on thoſe *whoſe ſouls are in their hands*; and threatens, at length, to ſpread its influence through the general maſs of the people. Now if there be any foundation for this charge, what ſo likely way is there of counteracting ſo great an evil, as by a double diligence to inculcate early religious principles in the minds of youth; eſpecially of the poorer ſort, who, as they are more ſubject to this wholeſome diſcipline, and apter to take laſting impreſſions from it, ſo are they in more immediate want of it, ſince many of the checks, which reſtrain the ill effects of ſuch licence in higher life, have no place in their ſituation.

Or, if this *looſeneſs of principle* were not, already, ſo general, as good men believe, one could not, however, but apprehend the worſt from a view of thoſe miſchiefs, with which the dangerous *felicity* of the times ſeems to threaten us. A rich and cultivated people, as we are, abounding in all the arts of life, cannot but be ſubject to infinite wants, which will not be the leſs urgent, becauſe, perhaps, for the moſt part they are fantaſtic and imaginary. And when every ſort of indulgence is at hand to ſtir the appetite and ſollicit deſire, if ſomething be not found out to ſupply the place of *antient frugality*, there is no diſorder either of public or private life which may not be expected. The example is firſt ſet by the men of elevated rank and eaſier fortunes. But it deſcends apace, and is preſently followed by the very loweſt of the people. The conſequence is apparent and dreadful. A ſpirit of luxury prevailing in thoſe who have no *honeſt* means to gratify it, will be tempted to make free with *any* that offer themſelves for that purpoſe: And thus every ſpecies of fraud, injuſtice and violence will grow into uſe, and ſhake the very foundations of ſociety. Under theſe circumſtances then, the licence of inflamed appetites, will need the reſtraint of ſtronger and more inveterate habits; which are beſt or rather can *only* be laid in the diſcipline of a timely religious inſtitution.

Add to this, that the very *genius of proteſtantiſm*, the pride and happineſs of our country, re-

requires the ſtricteſt attention to education. For being founded, as it is, in free inquiry, and the *liberty of private judgement*, Religion is apt to loſe of its hold on vulgar minds, if a ſacred ſenſe of duty be not early inculcated. For ſo it is, that the myſterious air of Popery, and in one of its worſt parts, the prohibition of the *free uſe of the Scriptures*, hath a tendency to inſpire a blind but awful reverence in the minds of men, which is no inconſiderable reſtraint to its profeſſors. Now if proteſtantiſm, at the ſame time that it takes off the veil from the ſanctuary, and expoſes its hallowed treaſures to all eyes, doth not take care to infix a timely veneration for them, it may make us more knowing in the doctrines of pure religion, but not, I am afraid, more obſervant of its heavenly dictates. And I wiſh, indeed, this obſervation be not found to reach farther, than ſome of us may apprehend. The fact is, there is a viſible neglect and unconcern about the moſt momentous truths, even amongſt thoſe who rank themſelves in the claſs of thinking and rational men. It was not always thus. We ourſelves remember when men expreſſed a zeal for the great principles of their Religion. 'Tis true, that zeal was often, *without* knowledge; ſometimes ran into bigottry, *with* it. But when even *bigottry* turns to *indifference*, though the evil is changed, it may deſerve a conſideration whether it be for a *leſs*. Rational inquiry is, in truth, the pride and prerogative of human nature, and our Proteſtant Church

Church indulgeth it to a degree which no *Pagan* or even *Utopian*[b] eſtabliſhment ever demanded. But when we reſt in ſuch inquiry as an *end*, and do not employ it as the means to lead us on to *ſolid notions and fixed principles*, which are the baſis of moral action, the prop and ſupport of human Life; if ſuch be the iſſue of free thought, the employment is not only vain and curious, but moſt deſtructive too, and may be more fatal than ignorance itſelf. The generous ſpirit of our religion encourages *to prove all things*; but if the effect be to *hold faſt nothing*, it will be as much beſide the end of all rational examination, as the divine purpoſe of that religion itſelf. How far, or to whom theſe reflexions are applicable, every man will determine for himſelf. If they are applicable at all, the concluſion is obvious; that this is an additional argument for an earneſt care in the matter of education; ſo proper to check this wanton abuſe of reaſon, and the beſt expedient to retain or retrieve a ſenſe of duty amongſt men.

LASTLY, for the conſiderations, ariſing from the *ſcene* of this Charity, it muſt be obvious to every one, how much the decorum of the thing itſelf ſhould recommend this care to perſons in our ſituation. The place itſelf, conſecrated to religious and learned uſes, and from

[b] PLATO, who, in his *books of Government and Laws*, gave, at once, a ſpecimen of *both*, makes it a capital offence, not only to propagate *Atheiſm*, but alſo to deride, or, in ANY public way, expoſe to contempt the notion of a PROVIDENCE. [*Leg.* X.]

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which ſo great benefits of education have been derived to ourſelves, ſhould admoniſh and prompt us, with a double zeal, to communicate thoſe bleſſings, as far as we can, to all around us.

And, if what ſome have obſerved, be true, there are, perhaps, few places in which there are more preſſing demands for this beneficent *communication*. Certain it is, there is no want of objects for this Charity. A numerous poor, on all hands, call for it. And if in a place, where there are no manufactures to employ the more indigent youth, a ſpirit of lazineſs, and, with that, every licentious habit, ſhould be very prevalent, the ſerious obſerver will not ſo much wonder at this ſcandal, as endeavour the more ſollicitouſly, by all means, to obviate and remove it.

Every conſideration then, of the intereſts of *ſociety* at large, of the conjuncture of the *times*, and of the circumſtances of the *place*, loudly call upon us to ſupport, and, if we can, enlarge this ſo neceſſary Charity: the only viſible means, which Providence hath put in our power, of making numbers of our poor and deſtitute brethren contribute to the general welfare, to their own preſent and final happineſs, and to the glory of that ever-bleſſed God, who is theirs and our common PARENT, LORD and MASTER.

THE END.

A ſhort Account of the *Riſe, Progreſs,* and *preſent State* of the CHARITY-SCHOOLS in *Cambridge.*

THE Charity-Schools in Cambridge were erected in the year 1703. The deſign of their Inſtitution ſeems firſt to have been ſuggeſted by the late Reverend and Pious Mr. *William Whiſton*, at that time Lecturer of St. *Clement's* and Profeſſor of Mathematics in the Univerſity, and the late Reverend Mr. *Thomas Harriſon*, Miniſter of St. *Andrew's the Great*; with whom the other Miniſters and Lecturers of the Town very readily concurred, in order (as they expreſs themſelves in one of their fundamental rules for the management of this Charity) "*To train up poor Children in the knowledge and practice of the Chriſtian Religion, as profeſſed and taught in the Church of England; and to teach them ſuch other things as are moſt ſuitable to their condition.*"

This Propoſal having received, as might be expected, the entire Approbation of the Reverend the Heads of Colleges, and other worthy Members of the Univerſity, it was then laid before the Lord Biſhop of the Dioceſe; under whoſe allowance and generous encouragement theſe Charities were immediately erected, and have, hitherto, been carried on and maintained.

The ſucceſs in ſolliciting contributions was, at the firſt, ſo great, that by the very next year the Managers found themſelves enabled to provide for the Education of no leſs then *Three Hundred* poor Children; which number hath ever ſince been kept up in the Free-Schools of this Town.

Theſe Contributions have, now, for ſome years been diminiſhing very much. Which cannot be wondered at, conſidering the perpetual change of the members of this Body; and the little occaſion there was, for ſome time, to ſollicit their Succeſſors in behalf of this Charity, on account of ſeveral Legacies, and other conſiderable Donations, which were made to it.

But with ſuch helps, and notwithſtanding the moſt frugal management, the fund for theſe Schools is now, at length, ſo far reduced, that it hath been thought fit to offer the following *Short Account of their preſent State*, to the conſideration of all thoſe who may be willing to contribute their ſupport to them.

THIS Charity, it is well known, hath been principally maintained by the voluntary *annual* Subſcriptions of well-diſpoſed Perſons; ALL of them at this time, except ONE, Members of the Univerſity. But there are beſides, ſeveral *occaſional* benefactions, which have been of great ſervice in carrying on the Charity; and of which the following is an exact account.

In

In the year 1720, WILLIAM WORTS Eſq; M. A. of this Univerſity left by will 30*l* per Annum, payable out of an eſtate ſettled on Truſtees for that purpoſe.

In 1722 Dr. BRAITHWAITE OTWAY gave the ſum of 300*l*. which was afterwards made up, by the Reverend Mr. *Micklebourgh* out of the ſtock in hand, 400*l*. and put out by Him to intereſt at *four per cent*.[a]

The ſame year, alſo, J°. COVEL, Cook to Chriſt's College, gave 100*l*. and by his laſt will 50*l*. Theſe ſums were laid out in the purchaſe of *High-field-Cloſe* in *Fulburn*; which was ſettled on Truſtees for the uſe of the Charity and now lets for 5*l*. *per annum*.

	l.	*s*.	*d*.
1724. The Rev. Dr. Lyndford, late Fellow of Chriſt's College, gave ———	10	0	0
1729. The Rev. M. W. Haſlop, Rector of Dry-Drayton. ——	40	0	0
1733. Mrs Anne Robinſon, of St. Andrew's the Great. ——	50	0	0
Rev. Mr. Croſſing, Fellow of Pembroke-Hall. ———	10	0	0
1734. Rev. Mr. Goodal, Fellow of St. Peter's College ——	10	0	0
1735, Rev. Mr. Tillotſon, of St. Andrew's the Great. ——	20	0	0
1743. Rev. Dr. Snape, late Provoſt of King's College. ———	10	0	0

[a] This Sum is now, in a ſhort time, to be paid in to the Stewards, who will be glad to replace it on the ſame terms.

Theſe Benefactions have, all of them, except Mr. *Wort's*, Dr. *Otway's*, and Mr. *Covel's*, been laid out and abſorbed in the general accounts of the Charity, the annual contributions not being found ſufficient to defray the neceſſary expences of it.

Theſe EXPENCES, under the ſtricteſt and moſt frugal oeconomy, amount to the ſum of 125*l.* 14*s.* 6*d. per Ann.*

	l.	*s.*	*d.*
The *certain* annual, revenues are only thoſe of Mr. Wort's Annuity.	30	0	0
The intereſt of Dr. Otway's 400*l.* which, we are afraid, will be only	12	0	0
And the rent of High-field-Cloſe	5	0	0
	47	0	0
The voluntary ſubſcription, according to the receipts of the laſt year, is	85	11	6
Which ſum is not much more than *one third* of what the ſubſcriptions at firſt amounted to.			
The total of the RECEIPTS.	132	11	6
The *ſurplus* then of the Receipts above the payments is only	6	17	0

So that on any further conſiderable reduction, it would be impoſſible to keep up the number of 300 children, according to the original

ginal deſign, whereas the great and preſſing demands of a numerous Poor make it moſt deſirable, on the other hand, to extend and enlarge it.

In the firſt intention of theſe Charities, the poor Children were to be clothed as well as educated, and the ſubſcriptions were for many years ſo conſiderable as to anſwer, in a good degree, this additional expence. So late as the year 1729, no leſs than 82 poor Children appear to have received this Benefit. Conſiderable ſums were, alſo, laid out in the purchaſe of *Bibles*, *Common Prayers*, *Catechiſms*, and other ſuitable Books, which were diſtributed *gratis* to the poor Scholars.

But the fund of late years being unequal to this expence, the Truſtees found themſelves obliged to conſider their education only, and not merely to cut off theſe extraordinary charges of *Clothes* and *Books*, but even to reduce the pay of the Maſters and Miſtreſſes; which, without an abſolute neceſſity, they would not have done.

Such is the preſent ſtate of this moſt uſeful and beneficent Charity; which hath done the more honour to the Members of this Univerſity (who have conſtantly been the chief Supporters of it) as it is altogether diſintereſted, the Subſcribers having little or no obligation to thoſe for whoſe benefit their Subſcription is deſigned.

They

They, who are desirous of acquainting themselves more particularly with the *Rules* and *Orders* observed in these Schools, or with any thing that relates to the conduct of them, may receive this satisfaction by consulting the Register and other Books in the hands of the Reverend Mr. MICKLEBOURGH, Minister of St. *Andrew's the Great*, and Professor of Chymistry in the University; to whose integrity, care, and most discrete management this Charity hath now, for a course of many years, been exceedingly indebted.

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FINIS.